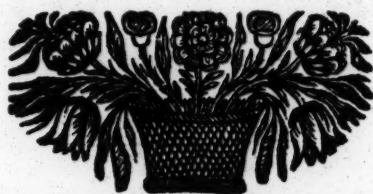


A SHORT
INSTRUCTION
FOR
THE BETTER UNDERSTANDING
AND PERFORMING
OF MENTAL PRAYER.



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СІЛА ТА СІСТЕМА

THE UNIVERSITY OF CHICAGO

GRAND COLLEGE

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TO
 THE ILLUSTRIOUS,
 AND VERTVOVSE DAME
D. IGNATIA FITZJAMES
 RELIGIOUS
 OF THE HOLY ORDER
 OF S. BENEDICT
 AT PONTOISE.



ADAM,

*The interest your Good-
 ness allowvs me to take in the
 highest of your concerns; is*

A ij

the only apology I can make
for taking the freedome to
present you vvith this small
treatise of mentall prayer;
vvhich being to make on of
the Cheifest dutys of your
Life in Religion, your pre-
sent, and future hapinesß
cannot but in a great mea-
sure depend vpon it. Neuer
can you attaine the perfe-
ction you aspire to, in the
happy state you haue im-
braced, neuer can you be
intierly united vvith God,
nor solidly vertuous but by
the frequent use of this
heauenly exercise.

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You vvas presented last
yeare vvith an abridgement
of the highest maximes of
Evangelical perfection, left
unto you as a rich legacy by
our sauour as he vvas le-
auing this vvorld; but little
vvill all these Treasures avail
you, if they be not applyed
to your soul by solid refle-
ctions, strong resolutions,
and affections vvhich only
are the fruits of mental
prayer. Vve may say vvith-
out fear of saying too much
that neuer person had grea-
ter incouragment to perfe-

ction, neuer child more forcible domestike examples, of heroical uertues, then you, from your Royall Father. His gracious Majesty has been pleased to assure you by the tenderest expressions of his Royall mouth of the true satisfaction he receiued to see you make so happy à choice, esteeming you happyer a thousand times under à Religious uaile, then a diademe, so conuincd he is, of the vanity of this vvorld. But vvho can see vvithout admiration such a

Complex of the rarest vertues à Christian soul can be adorn'd vvith? has euer King been endevved vvith more piety, And Religion? vvere Euer such aduersitys carryed vvith morer equality, resignation, and conformity to the vvil of god? vvith vvhat constancy, and true Christian generosity has he born the vicissitudes of fortune? vvho could euer be so practically and thoroughly conuinc'd as he his of the great difference there is betvvixt temporall, and

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eternall? vvere not his soul
so inabled by a liuely faith,
so strengthened by stedfast
hope, and so united to god
by true Charity as it his:
by vvhich meanes giving so
rare examples of all Chri-
stian vertues, vvho can but
be sensibly moued to de-
votion, and encouraged by
them to the practice of uer-
tue? and if vve at so noble
a sight feel our souls euen to
melt in devotion vvithin us,
vvhat effect must it needs
produce in you? but shall
I omitt heare to place before

you that unparalleled, pious
 and accomplished Princeſſ,
 our moſt gracious Queen,
 vvho vvith ſuch great de-
 votion honored both your
 happy Ceremonys, of Clo-
 thing, and profeſſion, vvith
 hir Royall preſence, ſigning,
 and ratifying, your ſacred
 Nuptialls vvith the veſ-
 ture of immortality, I me-
 ane thoſe holy vailes vvich
 give a right to followv the
 Lamb in eternall glory. To
 this let us add the exam-
 ples you have conſtantly be-
 fore your eyes of a commu-

nity composed of so many solidly vertuous and pious religious women that the like else where is not easy to be found; where greater regularity? greater union with god? more peace, and charity one with another? where greater emulation in vertue? where more chearfullness amidst all the mortifications of a religious life? where greater submission in inferiours? where more loue charity and condescendence towards her inferiours, joint with

a certain character of resolution and firmness so becoming a Superiour as in your most vvorthy lady Abbesse? vvhom vve may say god has placed vpon the candlesticke that the ligh of her hidden vertues may shine to the vvhole house. Is it not this so sweet a harmony of so many truly vertuous and religious souls that has already vvrought so poverfully vpon your hart as to make you fall so much in loue vvith vertue, to make you so generously dispise the

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world, as you haue don, by
so cordially imbraceing a
religious life entring so cou-
ragously the narrow path
of perfection vberby you
giue us equall edification,
and comfort, by the hopes
we haue of your attaining
an eminent degree in what
you persue with so much
zeal.

But dear Madam how
wonderfully will they
increase. And what speedy
progreß shall we see you
make in solid vertue if
these veritys on which so
exemplar

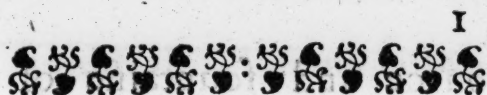
exemplar vertue is groun-
ded be once deeply imprin-
ted in your soul by frequent
meditation. Receive then
honored Dame this smal
translation vvhich if you
measure not by the bulk, but
by the affection of the pre-
senter and his most ear-
nest desire to contribute in
some measure to your ad-
vancement in perfection,
I presume so much of your
goodness, as to hope it may
have a favourable reception
at your hands, and serve

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for a true mark of the
profound respect of.

Most Religious and vertuous
DAME,

Your most humble and
obedient servant and
perfectly uelovisher
C. A. S. I.



I
A SHORT
INSTRUCTION

FOR
THE BETTER UNDERSTANDING
AND PERFORMING
OF MENTAL PRAYER.

FIRST SECTION.

*Generall Maxims concerning
the better understanding
of Mental Prayer.*

I.



HE Gift of prayer
is à present from
heaven that de-
pends more vpon
the grace of God then our
labour or industrie ; the
holy Ghost vvho is the
B ij

source and fountaine of all supernaturall gifts, is the only master able to teach us this important lesson: its he that calls us to this heavenly exercise and its from him vve must expect all the success vve can hope for in it. Vve may nevertheless dispose our selvs to it by a great purity of heart, recollection mind, and a constant practice of vertue by vvhich a soul is inabled and Rendered capable of conversing with God almighty, use and experience, contribute also very much to make easy this holy exercise and the conduct of a vvise and prudent Director, is needfull to

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avoid all illusions of the
deuil, vvhich are so ordi-
nary and dangerous in this
Matter.

II. The end and aim
of prayer Being to unite us
vvith God by the applica-
tion of our understanding
and Vvill; the more and
Perfecter it is, the more
it vnits us vvith him and
gives us more strength to
practice vvhat is Good, by
communicating to us the
Spirit of god.

III. Amongst all the
Kinds of prayer vve under-
take to make use of; that
is the best and most to our
purpose, to vvich vve find
our selues interiouly dra-
vvne and inclined, vvich

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succeeds better vvith us,
and out of vvhich vve reap
more profit, vvhat ever Kind
of prayer it be.

IV. All that defiles the
heart, as sin, passion, di-
sorder in our senses, or
vvhat may cause any trou-
ble or anxiety, in our mind;
as too much Business, scru-
ples, unquietness of mind;
hinders all success in
prayer.

V. Goe to prayer vvith
à pure and vvright inten-
tion, to seek nothing, but
god and vvith an humble
resignation to his vvill, to
doe and suffer in it vvhat
ever shall be his pleasure.

VI. At the Beginning
of your meditation, before

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you apply your mind to
the subject you have pre-
pared ; keep for à little time
in suspense the facultys of
your soul, and let your
thoughts for a moment be
at a stand, vvithout produ-
ceing any sort of act ; this
vvill contribut very much
to allay the agitation of
your senses, passions &
imagination ; to bring your
mind into a quiet and even
temper, and to settle you
in a profounde interiour
peace ; vvich composition
of mind is absolutly neces-
sary to dispose a soul to
receave the operations of
the holy ghost.

VII. This don, put your
self in the presence of god

by an act of faith vvhich vvill be fitting you renev novv and then, even during the time of your prayer.

VIII. Keep your self in that posture of body, vvhich may marke your respect to god, in vvho's presence you are, but vvhich may also be as little subject as you can to any agitation or motion, for even the tranquillity of the Body contributes to a certainequality, and peace of mind.

IX. Let your application be serious, but moderate; both in regard of the subject of your prayer, and of the acts you are to produce by the faculty of your

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understanding, and your
vwill; not permitting your
self to be so caried vvith
that application of mind,
and attention of spirit
vvhich may prejudice the
Breast, or distemper the
head.

X. Take as little notice
as you can, and be not the
least disquieted at the ex-
travagant representations
of a restless imagination,
let only your application
be to hinder your mind
from folovving it, vvhilst
it is thus runing astray,
and as soon as you remark
it has bin à Wandring out
of its subject be-cause of
the connexion it has vvith
the imaginative faculty;

Bring it to it again vvith all
ſvveêtnefs and evenneſſe
vvithout ſo much as making
reflection on the distraction
you have had.

XI. Be perſvaded, and
doubt not in the leaſt, that
althô you did no other
thing all the time of your
meditation but fight and
Wreſtle againſt theſe im-
portune thoughts & distrac-
tions, never admitting them
voluntary, nor conſenting
to them, but ſuffering all
the pain, Diſguſt, Tediouſ-
neſs, they make you feel,
vvithout being caſt dovne
or dijected; your prayer
has had very Good ſucceſs,
and may prove more ben-
ficiall, and meritorious then

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if you had prayed vvith
more fvvectnesse & fer-
vour.

XII. If you hapen to
find your self, in that hard-
nesse of heart and stupidity
of mind, that you neither
can meditate nor produce
any Good affections, suffer
vvith patience that dry-
ness and aridity, and be
satisfied; vvith standing
thus humbled in the sight
of god. Ther is no dispo-
sition fitter to mollifie even
the hardest of hearts and
more capable of changing
that invvard insipidity into
the tenderest sentiments of
devotion.

XIII. It is fitting you
insist longer on that part of

your subject, vvhich moves and touches you most, stirring you up to a great tendernesle and feeling of Devotion ; but let your indeavours be alvvays to employ your vvill more then your understanding ; for oftentimes vve need not much discours to discover vvhat is our duty and to be persvvaded of it ; but vve have very much need of strong purposes, and solid resolutions to come to practise it.

XIV. Remember in fine since that meditation or prayer is not to be accounted the best in vvhich vve have had most facility, consolation, and sensible

devotion, but that in which
 vve have been more faith-
 full, constant, submissive to
 the dispositions of gods
 holy vvill: the surest means
 vve can find to have good
 success in our prayer, is to
 shew that fidelity, constancy,
 and resignation to
 gods divine vvill, in bearing
 the vvhole vvweight of
 our Miserys and naturall
 vvweakness vvithout ever
 being in the least dejected
 or discouraged. On our side
 let us do vvhat lyes in our
 povver, and vve may hold
 for most certain that in
 vvhat ever disposition vve
 find our selues at prayer, if
 vve are faithfull to god and
 suffer it as vve ought, he

vwill never faile to make
it ſerve for his greater glo-
ry, and our greater good.

SECOND SECTION.

*Practice of Meditation or
mental prayer Made by
vway of Discours.*

IN this kind of Prayer
of Discours and reaſo-
ning commonly caled me-
ditation, each faculty of
our ſoul has its proper
office and Imployment. The
memory propoſes the ſub-
ject, and oftentimes to fix
the agility and livelyneſs
of our imagination vve give
it its ovvn taſk, obliging
it to make us à lively re-

presentation of the subject
 vwhen it can beare it. Our
 understanding considers,
 meditats and reasons vpon
 it, strives to fram so clear
 notions and distinct con-
 ceptions uppon the matter,
 from vvhich may naturally
 flowv so strong and practi-
 call conclusions, that by
 them the vvill is inabled,
 and set to vvork, to dravv
 out of these conclusions,
 affections and resolutions
 conform to the subject
 proposed to it by the un-
 derstanding.

The ordinary subject of
 mentall prayer is either
 some mystery, à Sentance
 out of scripture or some
 truth proposed to us by
 faith.

C ij

Before the time comes that you are to imploy in this manner of praying, you must read vvith attention, the matter and prepare the different points you are to meditate uppon.

The first thing you doe beginning your meditation is, after you have put your self in the presence of god, to make a profound act of humility and adoration, after vvhich only in generall and confusedly you represent to your self the subject you pretend to meditate on; and to the end your endeavours may prove successfull, begg of the holy ghost the assistance of his grace, imploring also

to the same effect the
intercession of our blessed
Lady.

This don you make on
every point of your medi-
tation particular conside-
rations. Many solid refle-
ctions able to make your
vwill produce affections and
resolutions conforme to
your subject.

1. If you have for the
subject of your meditation
any mystery, you must con-
sider attentively all the
particulars and circum-
stances of it, that you may
the better be instructed &
vwith more force be con-
vinced of vwhat you ought
to avoid, doe, or suffer. If
you meditate upon à sen-

tance of scripture or any article of faith, you must doe your endeavour to dive into the sense of it, out of vvvhich you must dravv morall conclusions for your ovvn conduct; and in all the discoursing and reasoning you have upon the matter, you must chiefly and perticularly rely upon faith, vvvhich must serve for the bassis or ground-vvork on vvvhich must be settled all the acts of both vvwill and understanding that you produce in your Prayer.

2. The affections take their rise from the considerations and that according to the nature of the

subject you meditate upon. The principal affections are of admiration thanksgiveing, confidence, of abondoning perfectly our selues into the hands of god, of loue, desire, joy complacency, of compassion, fear, hatred, horreur confusion, &c.

3. When one makes a serious reflection, and casts an eye back on vvhath already past of his life vvith relation to the present subject in hand discovering the disorders of his former life and behaviour, he cannot but find his soul couered vvith a holy confusion, vvith pouerfully disposes it to

an humble contrition and to the sincerest sentiments of loue and charity towards god vvho has all this vvhile so patiently expected the Returne of this prodigal child.

4. searching in prayer and examining the sentiments of ones ovvn heart in its present situation ; vve must doe our endeavours to put and settle our selues in the best disposition possible according to the subject of our meditation and the light vve receive from god,

5. If you cast your Eyes upon the future, and what is to come ; vve ought to make strong resolutions

both for the practizing of Good or auoiding Evil and forseeing the occasions we are to be in, to incourage our selues; so offering up to god our good, pious and fervent desires, make him a thousand protestations of an inviolable fidelity. Its after this manner vve finish our prayer by a hearty and most affectionate adresse to god vvhich from the latin vve term colloquium, in vvhich our soul Directs its prayer novv to god, novv to some of the three persons of the Blessed Trinity novv to the Blessed Virgin, to the Angels or the Saints vvho's help assistance and inter-

cession vve goe about to
implore.

THIRD SECTION.

*Different sorts and Vvayes of
Praying, to make this holy
Exercise more Easy for
Beginners.*

THE first manner I here
set down of praying
is that of holy saint Teresa,
of vvhich by her ovvn
testimony she first made
use of vvhhen she began by
This holy Exercise to
converse vvith god. Its
very Easy and litle diffe-
rent from a simple lecture
or reading ; one takes a
spirituall book , as the

newv testament, or folo-
 vving of Christ, or any
 such; you read à chapter
 or some fevv lines by in-
 tervalls, then you consider
 and meditate for some time
 vpon vvhat you have read,
 striving to penetrate into
 the sense of it and to
 imprint it deeply in your
 mind; then dravv from it
 some holy affection, as of
 loüe of god, of pennance,
 contrition or of some other
 virtue vvwhich you must
 make à good purpose to put
 in practice vvhen occasion
 shall occur.

You have only tvvo
 extremities to avoid, the
 one of reading too much,
 the other of meditating too

much, so that your mind begins to vvander, and its attention and vigour rather to decay then to be encouraged and stirred vp to practice the good you have proposed to be don. But you must keep vvithin the bounds of à just moderation stopping as long at every paragraph as your understanding shall find in it vvhere upon to give it self à gratfull and profitable entertainment.

The second manner is almost the same vvith the precedent. You take for subject à text of Scripture or some vocal prayer as the Pater noster, the Ave or the Creed, you pronounce
the

the vvords outvvardly or
 invvardly in your heart ,
 you make à stop at every
 vvord out of vvwhich you
 dravv severall pious senti-
 mens, vvwhich make as long
 the application of your soul
 as you can find you can
 relish them ; at the end you
 make an humble addresse
 to god , begging of his
 bounty some grace, or some
 virtue according to the
 subject of your meditation.
 In the practice of this
 prayer three things are to
 be observed ; not to insist
 too long vvith teadioufness,
 and disgust upon one word,
 but vvhen nothing more
 occurs capable of keeping
 your mind employed, passe

D

softly and gently to another. 2. When you find your heart moved by some good sentiment, there, be sure to fix as long as it lasts, vvithout putting your self in pain to proceed further. 3. It is not needfull alvvayes to make new acts, yea its often sufficient to keep your self there in the presence of god; ruminating in silence upon the vvords of your meditation, and endeavouring to relish the sentiments they have already produced in your heart.

The third manner may be used vvhen the subject you have prepared does not furnish you vvith

thoughts enough, then you may take as a very profitable employment that of producing acts of faith, adoration, thanksgiving, hope, love, &c. For example I beleieve o my god ! that I am here in your sight and that you are incessantly applied to governe and conduct me, &c.

I adore your souvrain povver and doe heartily make you homage for my being, and for all the power I have as a good belonging to you and vvhich I hold of you, &c.

I render you à milion of thanks for having loved me from all eternity, &c.

I hope your divine Pro-

vidence vwill never Abandon me in my necessity and want, and that it will conduct me happily to the accomplishment of your designs by that vway, it vwill point out to me, &c.

I loue you ô Eternall beauty! ô infinit goodness! I loue you aboue all things and vwith all my soul, &c.

I am heartily sorry for having served you so ill hitherto, and for having offended you so often, &c.

I Wish from my heart that you might receive indeed and in effect, all the honour your creaturs are capable to render you, &c.

These acts are only by vway of example, and as

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it vvere a mould of such
as you may produce, you
may give them as much
extent as you think fitting,
make à stop at every one,
giveing your self the time
to feel at leasure, to relish
and savour, the good sen-
timents that have made the
most impresion upon your
soul.

The forth manner of
prayer may be made use of
vwhen on is in such à dis-
position that he neither
can meditate nor produce
any affections upon the
points of the prayer you
have prepared. In that in-
capacity and sterility of
mind, it's very good to
make in the presence of

god; à sincere protestation that your intention and desire is to make as many acts of virtue, as for example, of contrition as you shall by times dravv your breath or as you shall run over your beads or pronounce exteriorly some short prayer: you must renevv from time to time the same protestation; & if god of his bounty gives you any other good sentiments, receive it vvith humility & make it your interior occupation.

The fift manner is for souls in trouble and tormented vvith à certain stupidity of minde and insensibility of heart, Provided thay have

courage enough to perse-
vere and so much of fidelity
as not to let themselves be
overcome, by distractions,
& that they be vvvilling to
suffer somthing for the
loue of god. The best prayer
that such souls can make
vvhilst they are stupid and
insensible, surrounded with
darkness and born dovvne
by the vveight of their
ovvn miseries, is to aban-
don themselves generously
to suffring, vvithout being
in the least disheartned or
disquieted, yea vvithout
endeavouring to get out of
so sad à condition or pro-
duceing any other acts but
those of abandoning them-
selues intirely into the

hands of god to undergo that tryal or any other it shall please his mercy or justice to put them to. They may also unite their sufferings, and present pain vvith the Agony of our saviour in his prayer in the garden, or vvith that unspeakable resignation he felt upon the cross striving to persvade ourselues by his example, there to remain and to suffer constantly even till death.

The sixt manner of praying consists in a reviewv of our ovvn interiour. You must by a serious consideration enter into your ovvn heart, and endeavour to make a perfect discouery

of the present state and
condition of your soul;
set before your eyes your
defects, your passions, your
infirmities, your weaknesse,
your evil inclinations, for
none but has more or less
somthing of corrupt nature
in them, examin your heart
hovv ever inscrutable it
be; dive into the bottome,
lay open your ovvn mi-
series and your nothing.
Adore the judgments of god
in regard to the present
state you are in, bowv and
submit to his holy vvill and
blisse him equally for the
punishment and chastise-
ment of his justice, and for
the favours you have re-
ceived from his infinit

Mercy; humble your soul in presence of his souvraigne majesty, make a sincere Confession of your sins and infidelities, beg a thousand pardons, there retract your fals and erronious judgments, vwhen blinded by passion you so often preferred temporall to eternall honour, riches, pleasures, to contempt, poverty, and suffering. Abhorre and detest all the evil you have ever committed by thought, word deed, or omission; and make a stedfast purpose of amendment for the future.

This manner of prayer is vvithout constraint, and all kind of affections may find place in it, you may

make it at all times but chiefly after some suddan and unexpected accident for to dispose ons soul to the mercifull chastisement of gods justice ; or after having bin in any exteriour dissipating concerne for to recouer again your vvonted interiour peace and recolection of mind.

The seauenth manner of praying consists in a lively representation of the 4. last things that are to befall man. That excelent Master of a spirituall life father Iohn d'Avila , recommends it much. I imagin says he in a letter to one of his disciples that you are already buried ;

reduced into ashes, forgott
by your parents & freinds,
and that your soul is al-
ready in its state of sepa-
ration, &c.

You may then to per-
forme this kind of prayer
represent to your self that
you are effectually redu-
ced to your last agony
and ready to give up
your soul; put your self in
spirit betvvixt time and
eternity, betvvixt your life
past and the judgment of
god vvhere you are going
to appeare, there you must
endeavour to conceive and
feel before hand the senti-
ments you will have when
you come to that extre-
mity: vvhat you vvould
vvish

vvish then to have don,
 hovv you vvould vvish to
 have lived, &c. You must
 not only foresee, but e-
 ven also strive to haue an
 anticipated feeling of the
 pain, trouble and fear you
 vvill then certainly be in;
 recall to your mind your
 sins, the disorders of your
 life, the frequent abuse you
 have made of gods grace.
 hovv at that moment you
 vvould wish to have beha-
 ued your self in such and
 such occasions, &c. In fine
 you must make some strong
 and solid purposes to apply
 some efficacious remedy to
 all that you have any ground
 to feare, at the sight of
 that state and of its Terri-

ble consequences. You may also imagin that you are already before the Tribunal of Christ Jesus, or in Purgatory, or in hell, the more the representation is lively the more profitable vwill be your prayer.

T'is in this state that god often puts in spirit many souls, for to dravv them perfectly out of this world, and devest them of their bodys, causing them to make an intire divorce from flesh and blood and all that has been the dearest to them upon earth. for it is an order, and an indispensable law of divine Providence, that vve must absolutely die by that misti-

cal death; for to partake of the first resurrection, which consisteth in being delivered, and made free from all corruption of sin, and that vve must of necessity pass through this Purgatory before vve can perfectly enjoy god almighty, and attain to that possession vvhich is the perfectest Manner we can possess him upon earth.

The eight Manner of praying may be called an application of our mind to Jesus-Christ in the blessed Sacrement, vvhich is performed after this manner.
 1. After you have adored our saviour in this mystery vvith all the respect that

his real presence requires. You must unite your self to him and all his divine operations in the Eucharist, where he never ceases from adoring praising, and loueing god his father in the name of all mankind, and that after the perfectest manner, imaginable; that is to say in the form and state of a victime. you must then meditate and strive to conceive something of his retirement & recollection, of his solitude, his hidden life, his obedience, his humility and of all other virtues according to the model and example he gives of them in this Sacramentall state.

you must stirr up your soul to the imitation of his vertues, and make good purposes not to faile to put them in practice, as often as you shall have occasion.

2. Offer up to god the father his son Christ Jesus, as the only victime worthy of him, and by vvhich alone vve are able to render due homage to his suprême Dominion; acknowledge his benefits, satisfy his justice, and oblige his mercy to help and assist us.

3. Offer up your self to god, make à sacrifice to him of your being, your life, your imployments, and in particular make à good purpose to performe

some act of virtue, some mortification that you resolve to undergoe, to Overcome your self, and that for the same end for which our saviour in the blessed Sacrament offers himself up in sacrifice; and you must make this oblation vvith an earnest desire to increace as farr as lies in your povver the glory he renders to his father in this sacred Mystery.

Finish your prayer by a spirituall Communion, this vvay of prayer is excellent, and your study must be, to make the practice of it, so much the more familiar, that our happines in this life depends on our

union vvith Christ Iesus
in the blessed Sacrement,
and I advise you to make
use of it as often as you
can & particularly towards
evening.

The ninth manner of
prayer vve make in the
name of our saviour, and
as taking his place in the
addresses vve make to god;
vvhich may help us vvon-
derfully to breed in our
souls à perfect confidence
in god almighty and make
us enter in Spirit into the
sentiments of our saviour.
It is grounded on this
truth, to vvitt that vve
have contracted à true al-
liance with the son of god.
We are his brothers, the

members of his mystical body, he has granted, and made over to us all his merits, he leaves us by his testament legatarys of the recompences and rewards due to, all his vvorks for all the pains and troubles he has been at, death it self that he suffered to glorify his father: by this we are enabled to honor & vvorship god as god, that is vvith a vvors hip not inferior to what his excellency requires & by the same way vve enter in right to converse vvith god and can in some sort exact his favours by some kind of justice, vve have not that right as creaturs, and as yet much

less as sinners because of that infinite disproportion that is betwixt god and à creature ; and that infinit opposition vvhich is betwixt him and à sinner ; but as being allyed to the son of god in mans flesh , as being his brethern and his members , vve may apear vvith confidence in the presence of god , converse vvith him familiarly and engage him to hear us favorably to listen to our requests , to grant us graces and favours because of the union vve have vvith his son.

It's in this manner you may apeare at prayer in the presence of god ; novv to adore and praise him

through Jesus-Christ, vvorking in you as the head in his members, and raising & elevating you by this operation of his spirit to à state vvholly Divine ; novv to begg some favour of him in vertue of the merits of his son ; and for that effect you represent unto him the seruices his vvell beloued son has rendred him, his life, his death, his sufferings, the reward of which you may lavvfully clame right to by vertue of à grant and of à true cession by which he has made them over to us. This vvay of prayer is excellently performed in à supernatural state and tis properly in that

spirit that those who are obliged to say the Divine office ought to say it. It's after this manner the church prays and for that reason she concludes all her prayers in these vvords. *Per Dominum nostrum, &c.*

The tenth manner of praying is à Mixture partly of à simple attention to the presence of god and partly of meditation, it may be practiced after this fashion.

Before you apply your self to meditate vpon the subiect you have prepared, put your self in the presence of god, vvithout taking any distinct thought or stirring vp in your soul any other sentiment but

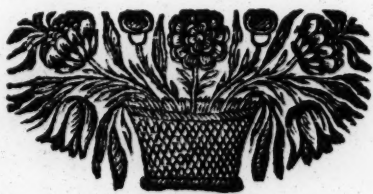
that of a dutifull respect
and tender loue towards
him, vvith vvhich gods
very presence cannot but
inspire you. Be satisfied to
stand thus silent in the
sight of god and remaine
as long in that peace and
quietness of mind as you
can haue any interiour de-
light or relish in it so that
your soul be kept by it in
that constant respect. But
this coming to fail lay pre-
sently hold on the points
of the meditation you
haue prepared, upon which
you make your conside-
rations as you vvont to
do vvith your reflecti-
ons, resolutions, and
affections, according to
the

the ordinary method ;
it vvould not be amis to
begin thus all your medi-
tations keeping your self
in silence as long in the
presence of god as that
interiour respect and affe-
ction of your soul towards
him can keep your imagi-
nation free from vvande-
ring and your thoughts
so composed that they put
no opposition to your in-
ioying his divine presence
in peace and quietness,
and in the cours of your
meditation after every
point your mind being
wearied by producing
frequent acts it will proue
very profitable and advan-
tagious to make à stop and

repose à little in this simple attention to god; by so doing you settle your self in an interiour recollection, and being thus accustomed to fix your mind on god, you may dispose your self by little and little to contemplation vvhich is nothing but à simple viewv of god accompanied vvith respect and loue; but tis à perfect illusion to remain so, out of à meer lasinesse and unvvillingness to take paines to consider and Meditate.

When one has gained so much by the mortification of his ovvn passions and a frequent and habitual communication vvith

god, as to be able to remain in that interiour tranquillity of spirit in his Divine presence à good space of time vvithout being much troubled vvith distractions nor diverted by the inconstancy and instability of the facultys of his soul, tis a certain mark he is not farr from vvhat we call a passive state.



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made a Major in the
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A TRES-HAUTE
TRES-ILLUSTRE
ET TRES-PIEUSE PRINCESSE
MADAME
IGNACE FITSJAMES
Religieuse de l'Abbaye des
Benedictines Angloise
de Pontoise.



MADAME,

*Vous trouverez dans le livre
que je prens la liberté de vous pré-
senter, un abbrege de toute la mo-
rale Chrétienne, & les maximes*